

The American Friend

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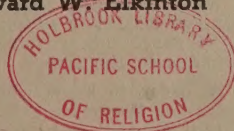
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C. P. S. Gets the Green Light

Mid-Western Area All Set To Go

CIVILIAN Public Service for conscientious objectors is on the mark and ready to go in the Mid-Western area. This was fully attested in a meeting of Yearly Meeting Superintendents and Secretaries and some other Yearly Meeting workers, which was held in Richmond on Friday, March 21. Eight Yearly Meetings from Ohio to Kansas were represented by one or more members. This representative group, after considering the proposals for establishing C.O. work camps in this area, approved them without reservation and adopted a general program of procedure for raising the funds to maintain them.

The meeting was called by Sylvester Jones, who has been "drafted" from his business in Chicago to become Director of the Civilian Public Service of the Mid-West area. With headquarters in connection with the Friends Central Offices at Richmond, he will organize and direct the work in this section necessary to the support of the C.P.S. program.

Thomas E. Jones, Director of the Civilian Public Service Section of the American Friends Service Committee, came directly from Washington, D. C., with the latest information concerning not only plans of the government for Civilian Public Service for conscientious objectors, but also the preparations being made for the Society of Friends and other religious groups to care for about 7,200 young men who are this year choosing work of national importance in work camps in lieu of military service.

There was a full review of what is being done by each of the groups represented, and careful plans were laid for continued effort. As an indication of the widespread enthusiasm, it was reported that thirty-two men of Western Yearly Meeting have offered their time on week-ends and at other available hours to giving information to young men, to their families and to their home meetings with a view to giving guidance in the exercise of freedom of conscience and the practice of good will.

Two C.P.S. camps are planned for this more immediate area. One will be at Merom, in southwestern Indiana, and will be engaged in soil conservation. While it will be administered by the American Friends Service Committee, the Merom Camp will provide for young men of other denominations by which they will be supported. According to present plans, if finally approved at

Washington, the other camp, composed almost wholly of Friends, is to be established at Quaker Hill, adjacent to Richmond. Working in cooperation with the Farm Security Administration, this camp will operate in east central Indiana. While its program will have to do with some aspects of soil conservation, it will be inclusive of the human element as related to the farm tenant problem.

The Quaker Hill camp project posed the problem of housing quarters for the boys while they work in the surrounding country. Announcement was made at the Friday meeting of an individual gift of \$5,000 for the erection of portable houses on the Quaker Hill premises. These houses are to be built by the boys themselves, beginning with a small group which may be housed in the Quaker Hill Annex while building the first unit. As the units are completed, they will be occupied by the growing number of campers. An important aspect of this project is that the young men will thus be getting valuable training for the reconstruction work in Europe that will undoubtedly be required at the close of the war. Furthermore, another advantage of the Quaker Hill connection is that our European guests, the refugees, who are taught the English language and American ways, may return the compliment by instructing the C.O. campers in foreign languages and acquainting them with European customs.

After discussing ways and means, the group agreed upon the following statement and recommendations:

1. We are conscious of our obligation as Friends to meet, as far as we are able, whatever is needed to provide our young men of draft age with the opportunity of serving their country and their fellow men freed from alignment with the war system. We refer to the opportunity in the Civilian Public Service Camps, where means are provided for deepening their religious convictions and spiritual life and at the same time training them in ways of serving in situations of human need.

2. We commend to the membership the support needed to supply the necessary \$35 per month required for their scholarships in the camps.

3. In order to know what the total obligation in this matter is, we recommend that there be a careful enumeration of our young men of draft age who are or will be subject to call under the Selective Service Act, together with their actual or possible classification and that this list be made available

to the Civilian Public Service Section of the Service Committee, but that it be held as confidential in character.

4. We recommend that any members who are financially able to provide their support in camp or any part thereof, or whose families are able to do so, be urged to make such provision. Where meetings or individuals so desire, funds given may be earmarked by the donors so that when members of their families or meetings are called to camp they will have the necessary funds provided. Support so provided should go through the regular channels, the same as general funds contributed by meetings, so that proper accounting and credit be given.

5. It is our hope that the greater part of the funds given will be available as needed by any whose consciences lead them to voluntary service in lieu of war service.

6. We suggest that the Permanent Board of the Yearly Meeting, if possible, appoint at once a committee of three well known and judicious Friends, who will act as a Committee on Disbursement as needs arise. If it should not be deemed feasible to call the Permanent Board together because of numbers and distance, then we suggest that the Executive Committee of the Yearly Meeting choose such a committee to serve until the next session of the Yearly Meeting.

Deputation work will have an important part in this effort. Bulletins and other printed matter will be extensively used. The disposition on the part of the membership to give volunteer service is heartening.

Throughout the proceedings, the devotional note was prevalent. In the opening worship period the keynote was expressed by Orval Dillon, who said that Friends are entering upon this service in the spirit of going the second mile. As stated by Jay Newlin of Iowa, Friends are approaching this program not from the point of view of merely finding a substitute for military service, but with the vision of making an investment in the future leadership of the Society of Friends.

Yearly Meeting Superintendents present were Richard L. Wiles of Kansas, Fredric E. Carter of Western, Milo S. Hinckle of Indiana, and Wendell G. Farr of Wilmington. Friendly business interests were represented by Isaac E. Woodard of Indianapolis, who presided over the meeting, James C. Matchett of Chicago, Perry Hayden of Michigan, a member of Ohio Yearly Meeting, John S. Patterson of Ohio Yearly Meeting, Conservative, and by J. J. Newlin of Des Moines. More than thirty Friends participated in the conference.

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EDITORIAL

Friends Should Be Clear On These Points

WE HAVE before us a letter from a concerned Friend relative to Friends' support of the Civilian Public Service program for our conscientious objectors, as related to the support of our regular work of outreach, missionary work in particular. While our correspondent is apparently in sympathy with the C.P.S. project and thinks we should get back of it, his letter contains two implications that we do not think valid.

In the first place, in his apprehension lest the regular work suffer, he speaks of C.P.S. as "a rival enterprise," appealing for funds on a competitive basis. For the good of all our work, regular and emergency, we trust this attitude does not become prevalent. It is based on the assumption that there is just so much money to be had, and that whatever is given for one purpose will deprive the other of support to that extent. It is true that with some people the amount which they can give is quite limited. Taking the Society of Friends as a whole, however, the fact is that the Christian impulse for giving has not yet been seriously stimulated. As a matter of fact, among the Protestant denominations of this country, Friends are down toward the end of the list in per capita contributions for benevolences. In short, what this means is that our giving is limited, not by what we have but by how much we care.

Even more serious is the second implication in the letter. In the thought of our correspondent, "To take of the tithe for such purposes (C.P.S.) would be to rob God of the support that His servants need." Let us be clear here. Our program relating to our conscientious objectors is God's work, or we ought not to be in it. Moreover, to our way of thinking, a young Friend who has the conviction and courage to take his stand against the military juggernaut and for the constructive, Christian way of life, goes to a C.P.S. camp as God's servant, and should be supported accordingly. Indeed, as Fredric E. Carter, Superintendent of Western Yearly Meeting, says in this issue, we should all go to camp with our boys—not in person but in sympathy, and in

spiritual and financial support. If this is not God's work, one of the fundamental testimonies of Friends is invalid and meaningless. We agree with Fred Carter that Friends are three hundred years too deep in this cause to think of turning back now.

With All the Emphasis At Our Command

IN AN otherwise sound address which we heard the other day, the speaker deprecated the idea of all forms of charity and private benevolence. When his attention was called to the fact that several years ago at the time of the Mississippi River flood disaster, Herbert Hoover, then Secretary of the Department of Commerce, opposed government relief by congressional action on the ground that it would deprive the American people of an opportunity to make personal response to humanity's emergency need, the speaker replied, "Mr. Hoover was wrong." Thus spoke the professional social worker. And that, to our mind, is what's wrong with the human welfare professionals whose viewpoint he expressed. They are obsessed with the idea that social beneficence, reduced to a science, should be regulated and wholly dispensed by government appropriation, leaving no place for private philanthropy.

Of the many points involved here, we can stress but one or two. There is the big question of the rapidly increasing place the State is taking in the regulation and control of our national existence, whether of our industrial life or of our private and individual activities—the question of how completely we are to become mechanized and standardized under government aegis. Granting the necessity of greater central supervision in the growing complexity of our national life, we still submit that we have here a distinctly totalitarian trend whereby the State continually increases while the individual must decrease. But it is not of this aspect of the question that we would speak, serious as it may be.

With much that the professional social worker maintains we heartily agree. We concur without limit in the contention that charity is not enough. Certainly it is not enough. It can never be a substitute for social justice and social reform. Neither

should benevolence be assumed as unction on the part of the dispenser to magnify his goodness to the disparagement of the recipient. (Frankly, this is pretty much of a straw man if you ask us.) And by no means should we be satisfied with anything less than seeking out the causes of poverty and privation and addressing ourselves to removing those causes.

But meantime what? It requires a long time to agree on the causes and their remedy. Shall the fountains of human kindness be dried up that a principle of collective and State responsibility be established? Where one man complacently attributes to himself false piety for his charity, there are ten who are in danger of withering at the core for not responding generously to the call of human need. With the strongest of conviction, we say that Herbert Hoover was right.

Obviously, the conclusion of the whole matter, if we follow the counsels of the professional humanitarians, is that not only all forms of relief but all private educational institutions, and all welfare services maintained by personal philanthropy, should be taken over by the State. These would include very

many of the services of outreach and ministration on the part of the Church whereby it expresses its divine sense of mission. And just this is exactly what many would desire. Emphatically, we do not adhere to any such policy. In present-day terminology we call such a set-up totalitarian. Old Thomas Hobbes had a name for it away back in the Seventeenth Century. He called it that monster, Leviathan.

Finally, there is this important aspect to consider. We readily concede the necessity and even the desirability of increasing and equalizing community responsibility for social welfare through taxation. Thus our debt to society, from the governmental viewpoint, is resolved. But however willing we may be to meet this obligation, we do so by compulsion. We have no choice in the matter. Is there no virtue in responding to an inner and spiritual compulsion? No value in expressing our religious faith and commitment through extending our hands in generous giving that is not required by law? When religious concern ceases to give expression through private generosity, there will be little religious concern to express.

Love Says, Forever

By Edward Wagenknecht*

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.

—JOHN 11:25-26.

I

CONFIDENCE exhales from these, among the most unequivocal of the words of Jesus, and certitude has taken up her abode within them. Living, not dead, they come to us with the compelling power of authority, carrying a fresh conviction of the regnant power of him who spake as never man spake. Not even our hesitant, half-hearted repetition of them at millions of funerals has sufficed to spoil them or to rob them of their amazing vitality. Independent of documentation, unregardful of the pronouncements of Biblical criticism, they carry upon their face all the authority that they need. Neither the domain of dogma nor the realm of literature can fully contain them: they are indubitably living words. Still, as on that last night of Sydney Carton's in Paris, they reach across the centuries and cast their spell over our hearts.

One of the most striking characteristics of the teaching of Jesus is that he never argued concerning the fundamentals of his faith. In all his recorded utterances, there are no theological considerations of the being of God, no logical demonstrations of his own saviorhood, no labored attempts to demonstrate immortality. Instead of delivering to his disciples a discourse on the nature of the Infinite and Eternal, Jesus taught them to pray to "Our Father"; instead of granting the emissaries of John the Baptist a sign in demonstration of his Messiahship, he

directed them to return and report what they had seen; instead of offering a series of logical propositions in support of the abstract dogma of immortality, he said simply, "I am the resurrection and the life." Consistently he offered himself as the criterion of his teaching. His claims were absolute: "He that loveth father or mother more than me is not worthy of me." His method was pragmatic: "Come and see."

Jesus' conviction of immortality was too deep, his faith too surely tested in spiritual experience either to require or profitably to employ logical demonstration. Like Dante he knew that the confident, unquestioning intuition of Bernard was required above the scholasticism of Beatrice to lead a soul into the presence of the Allness. He simply assumed God, assumed salvation, assumed immortality, and his faith justified itself in the perfect flowering of the life that it produced. It seems almost that he must have faced the alternative in some unrecorded temptation of his youth, that he must have said to himself: "Either these things are true or they are not true: either God is my Father or I am alone in a friendless world; either I can know Him and live with Him or I am forever earthbound; either I am a child of eternity or I am kindred of the dust. I must build my life on the one assumption or the other. I will, therefore, rest my life in God, in fellowship, and in faith." Later, then, when the time came to determine his lifework, his problem was a simple one. For him there could be no adequate task save that of persuading other men to make the great assumptions that he had made, to undertake the great experiment which he had undertaken. "My favorite definition of religion," says Mrs. Anne C. E. Allinson, "is the glowing phrase hurled to us from the trenches during the Great War: 'It is betting your life on the existence

*Dr. Wagenknecht, of the University of Washington, is a Friend and is serving the Friends Memorial Church of Seattle as pastor.

of God." That was the wager with which Jesus challenged his contemporaries. All through his career as a teacher, he said in effect, "These things are so. Build your life upon them, and you will learn that they are so. Come and see."

II

His words at the tomb of Lazarus were thus a natural expression of his lifelong faith. It is only thus that their power can be explained, the authority not of words but of life. "Thy brother shall rise again," he had graciously promised the sorrowing, prosaic Martha, and she replied in character—appealing to dogma instead of to life—"I know that he shall rise again in the resurrection at the last day." Instantly Jesus swept her consolation aside, not as untrue, but as inadequate. Radiantly, glowingly,

Adventists

You wait, and you wait,
For the terrible trumpet of Doom.
It is late, it is late,
And the world in a flume
Of impetuous waters imprisoned in chasms of gloom,
Hurries on to its fate,
So you think—and you wait.

You wait, and you wait,
As the world tumbles down to decay.
Fast, and faster the rate,
Fast, and faster each day
Drop the grains of the hourglass, pounding its measure
away,
While the Evil swells great,
Your eyes glint, and you wait.

You wait, and you wait,
For the Kingdom to strike in a flash,
Toppling over the Great,
With the pitiless lash
Of the Lord on the backs of the tyrants, the crash
Of the Kingdoms of Hate
In a minute: you wait.

You wait, and you wait,
With your steely eyes fixed on the night
Of the distant horizon; so late
Is the coming of light!
Ah, do you not see that the ground all around you is
bright

With the candles of God,
That the Kingdom is here
In the place where you trod,
And the Christ will appear,
And the Trumpets will sound,
And the Book that was bound
With the seals shall be broken,
The Word shall be spoken
Here, here, here and now,
At the turn of the plow,
At the strike of the match,
At the fall of the catch,
At the breath from the south,
At the word from the mouth,
At the squeak of the gate—

Yet you wait
And you wait!

KENNETH BOULDING.

Hamilton, New York.

he declared, "I am the resurrection and the life! He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die."

It is no part of my purpose to undertake a discussion of the miracle which followed. To theorize thus concerning an event or a supposed event of days long vanished would be to make the same mistake which Martha made, to leave the situation in hand and take refuge in speculation. For Lazarus and all that were his are as dead as the dreams of yesterday, but the words which Jesus spoke are as fresh and as vital now as they were the day they were uttered.

The most striking characteristic of the passage is, unquestionably, its direct appeal to life, an appeal growing straight out of Jesus' unshrinking acceptance of the situation. At that particular moment, Martha was directly and vitally interested, not in what was going to take place in some dim, far-off future day, but in what actually was taking place at that moment. She wanted her brother not a thousand years hence, but now. We have in her attitude and in the attitude of Jesus a very striking illustration of the difference between entertaining a belief and possessing a faith. Superficially, piously, Martha believed that some day she would again see her brother. But so hazy was that belief, so unrelated to life, that it was powerless to assuage her grief and anguish in this critical hour. Belief is in itself an intellectual process, a cold type of thing, incapable, when taken alone, of satisfying the needs of human beings in an hour when the deep passions of the heart are aroused. But Jesus' attitude was one of faith—that is of belief vitalized by life and tested by experience. It concerned itself not with the future but with the present. In the place of anguish there was confidence. In the place of submission there was triumph. And the confidence and the triumph were enough for the here as well as for the hereafter.

Jesus, furthermore, consciously and confidently proffered himself as the solution of Martha's problem. "I am the Resurrection and the Life." All through his career, he possessed this peculiar, blessed consciousness of his own powers, this supreme self-confidence, coupled though it was with perfect modesty. The same man who asked, "Why callest thou me good?" said likewise, "I and the Father are one." Unlike the other great religious leaders of mankind, Jesus Christ was not only the bringer of his gospel: he *was* his gospel. He offered for the world's salvation not a system of thought, but himself. Martha had never seen the Father, she could not witness the general resurrection to which she referred, but she did know Christ, and in him she could rest her faith. Psychologically, his appeal to himself in this connection was a master-stroke. With his radiant personality, a personality of which but a faint wraith has been preserved in our gospel records, it must have been impossible for any man to connect the thought of death. Lazarus had known him and loved him and Martha knew him and loved him. Illogically perhaps but irresistibly notwithstanding, Martha saw him as a link between herself and her dead brother, and in their common bond, brother and sister were together, dwelling though they did on opposite shores of the great river of life and death. She had so long thought of their common friend in terms of life: not until now had she realized how impossible it was to connect the thought of death with him. Jesus Christ could not know death, not even so much of him as was in Lazarus. Not all of this was reasoned consciously, but much of it Martha must have felt. Like T. T. Munger, she knew only that "love cannot tolerate the thought of its own end. It has but one word—forever. Its language is, There is no death." The life which was of Christ was

too great and too good to perish. "I am the Resurrection and the Life."

Thus Martha learned the meaning of resurrection through Christ in much the same way that Henry Ward Beecher learned the meaning of prayer through Christ. By way of illustration, Beecher's familiar words may be cited:

I cannot pray to the Father except through Christ; I pray to Christ. I must. The way the Spirit of God works with me makes it necessary that I should have something I can clasp, and to me the Father is vague. I believe in a Father but the definition of him in my vision is not to me what the portraiture of Christ is. Though I say Father, I am thinking of Christ all the time. That is my feeling, that is my life, and so I have preached, so I have taught those that came from Unitarian instruction—never asking them to a technical argument or proof, but simply saying, "You say you can pray to the Father, but cannot to Christ. You are praying to Christ; you don't know it. That which you call Father is that which is interpreted in Christ."

As a matter of fact, it is true literally, as well as in the language of poetry, that Christ is the resurrection. No careful student of our religion needs to be told that the hope of immortality was one of his prime gifts to the life of mankind. "If a man die, might he live again?" Job had wondered wistfully, and the negative answer implied was substantially identical with that given by the leaders of the Hebrew people. There were hazy ideas concerning Sheol in Israel, vague, unhappy dreams of an underground place of the dead in Greek thought. Here and there, too, a leader in the ancient world had so impressed himself upon his compatriots that they could not think of his life as coming to an end in the tomb. But the clear

expectation of an immortal life for the whole body of men, the democratic idea that if only they had the energy to seize upon their birthright, all men might, as God's children, someday come to look upon his face—this was the faith that came into the world through Jesus Christ. For the world, as for Martha, he was the Resurrection and the Life.

It is not difficult to see why the ancient world should have found it hard to believe in an immortal life for the common man. It is everlasting true, as Stevenson observed, that in order to believe in immortality, one must first believe in life. The dream of a paradise to come can hardly be offered as an anaesthetic to the denizens of a hell on earth. Paradise cannot be entered without preparation, and hell affords no training for it. The hope of the damned is not Paradise but Nirvana: souls weary of life long not for the peace of heaven but for the peace of death. And the ancient world, in which Aristotle himself declared that culture must forever depend upon the existence of a slave class, offered few training schools for Paradise. The common man in Egypt was a pyramid builder, not a personality, and one cannot look forward longingly to an eternity of pyramid building. It can hardly be too strongly emphasized that a satisfying idea of eternity depends upon a satisfying ideal of life here. When, through the Sermon on the Mount, and similar utterances, Jesus had convinced the common people of his time that they were of value in the eyes of the Almighty, the natural result was that they should invade the hitherto aristocratic realm of Paradise, that they should lay claim to immortality as their own.

(To be continued)

The Lamb of God

A Pre-Easter Message By Theodore Foxworthy

Behold the Lamb of God, which taketh away the sin of the world.—JOHN 1:29.

CHARLES M. SHELDON one time wrote a beautiful story entitled, "Jesus Is Here." In that story he tried to illustrate how Jesus was manifest in the various occasions and walks of life. On this occasion referred to in the text, Jesus was actually there. He was coming by and John the Baptist desired that his disciples might really behold Him.

I want us at this Pre-Easter time to behold Jesus Christ. We cannot see him in physical form as those disciples saw him, but we can behold the marvelous beauty of his character. We can behold the amazing wonder of his offering on Calvary. And we can behold the glorious power of his salvation.

I.

May we first look upon the beauty of his character. Jesus' character is beautiful because sin had never marred his beauty. Try as hard as people may, they cannot entirely cover up sin. It shows on the face. It shows in blotches of congestion on the cheeks and nose of the dissipated. And it shows in the hard and calloused expression that writes itself upon the very countenances of those who delve into the depths of sin.

Jesus never sinned. He never allowed himself to entertain a sinful thought. Though in the midst of sin and iniquity, he kept himself spotless and clean and pure. The beauty of his life stands out as a pure white flower in a slough of taint and filth, and ugly and vile surroundings. Jesus' character is marvelously beautiful because he did things to make him beautiful.

I want us to think of the life he lived. "He went about everywhere doing good." When he came into the presence of blindness, he gave sight. When the deaf and dumb came to him, he opened their ears and loosed their tongues. When the lepers and palsied sought him, he healed them. When the sick and suffering were brought where he was, he made them whole. When he came face to face with death he spoke the word, and cruel death could no longer hold its prey. When the hungry multitudes came to him, he fed them. And when the disciples had toiled all night with their nets, and had caught nothing, he told them where to cast their net for a great draught of fishes. When people came to him with their troubles and cares, he dried away their tears. And again when the spiritually hungry came to him, he taught them and enlightened them and saved them. When human beings are devoted to such service, we call them saints of God. All of us may see on memory's walls the sweet faces of men and women whose humble deeds of usefulness will never be forgotten. But we should remember that the spirit of Christ prompts such saintly ministration.

II.

But even more than the life Jesus lived was the amazing wonder of his offering on Calvary. In the old Mosaic laws a lamb of the first year without spot or blemish was offered upon the altar for the sins of the people, and the blood was spilled for an atonement for sin. All the many offerings and sacrifices presented in those days pointed forward to the great offering and sacrifice of Calvary. Calvary, horrible as it was, was the only way that an

effectual atonement could be made for the sins of the world. Man had sinned, he was lost and condemned to eternal death. He was without hope of pardon. Only a perfect one, a spotless one could pay the price. Jesus comes and "offers himself without spot to God." The awful sacrifice was made, the blood was shed, and by his death we are free.

Read the agony of Gethsemane; the shameful ordeal before Pilate, the scorn and jeerings and mockings of the mob; the awful journey to Calvary; the heartless cruelties, and the intense anguish and suffering on the cross; the turning of God from the awful scene while Jesus, alone, deserted, betrayed, forsaken, bore the burden of the sins of the world "in his own body on the tree."

You and I have seen men suffer. We have seen others sinned against. We have known the innocent to suffer for the guilty. But the anguish, the suffering, the amazing wonder of Calvary reaches further in its meaning and significance than any other event that has ever been known. The ancients looked forward to it as the climax of their hope, while you and I look back to it as the beginning of our upward way. We search our minds and hearts for an answer to this amazing wonder, and we stand in utter helplessness in its presence. We turn to God and ask him how and why, and the answer comes, "For God so loved the world, that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." There is the answer. God so loved that he gave the richest treasure that all Heaven possessed. And how much are you and I loving and giving in return for this priceless gift?

III.

One thing more: let us behold the glorious power of his salvation. "Behold the Lamb of God which taketh away the sin of the world." Jesus saves, Jesus saves. "The Son

of Man hath power on earth to forgive sins." Mark 2:10. "The Son of Man is come to seek and to save that which was lost." "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed." We look back across the centuries and we see the multitudes who were gloriously saved. We go to dark Africa, to India, to China, to the isles of the sea and we count a great company who have been redeemed by his power. We travel to the cities, to the hell-holes of iniquity, and we find those who have heard and heeded the voice of God and who stand out as shining examples of Jesus' saving grace. There is found in every town, in every city, in every community a band of people "whose hearts God has touched" and who dare to stand as living witnesses to Jesus' saving power.

But one thing is essential: we must not only behold, but we must believe and accept Jesus as the Saviour. God gave the gift, but we must accept the gift in order to be saved. Let us illustrate: I hold a silver coin in my hand and reach out toward a man who is standing near, at the same time telling him he may have it if he will reach out and take it. He looks surprised for a moment and then steps forward and gladly accepts the gift. Jesus says, "Come unto me, all ye that labor and are heavy laden and I will give you rest." The voice of Jehovah speaks through the prophet Isaiah and says, "Come now and let us reason together, sayeth the Lord; though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." God through Jesus Christ offers life and salvation, but it remains for man to accept the blessed gift through the terms of the Gospel if he would be saved from sin and its power.

Portland, Indiana.

A Proposal to Programmed Meetings

By William Edgerton

I AM concerned about the values we Quakers of programmed meetings have lost by formalizing our services. Notice that I say *we* Quakers. My arguments can't be dismissed as those of a well-meaning outsider, for I was born and bred within the Five Years Meeting and never saw a Quaker silent meeting until after I had graduated from college.

This concern has led me to a proposal I should like to present to all Friends groups that have abandoned the traditional Quaker worship on the basis of silence. In formulating the proposal I have tried to take into account both the general objections that have been raised to the unprogrammed meeting, and the practical problems that would confront any Friends group which undertook to go back to it after having once given it up.

It has been argued that the traditional Quaker meeting is too old-fashioned for modern churchgoers, that its demands upon each individual within the meeting are greater than the aver-

Regardless of the extent to which readers find themselves in agreement with this presentation, they will concede that William Edgerton discusses a subject that is vital to the life of American Quakerism. We encourage contributions to our Forum page on various aspects of the suggestions offered here.

age person will accept, and that in all but a few unusual groups it would lead to stagnation.

Now, I will agree about the danger of stagnation, and I will agree that the unprogrammed meeting places a heavy responsibility on the whole group. We shall come back to those two objections in a moment. But I will not agree that the unprogrammed meeting is old-fashioned. It is no more outmoded now and never will be any more outmoded than the teachings of Jesus or the principles of democracy; if anything, it is still too far ahead of our present stage of spiritual development for us to appreciate it properly.

What are the values of the Quaker "silent meeting?" Well, first of all, silence! The haste and bustle and noise of our modern life have driven opportunities for peaceful meditation almost out of existence; and the silence of the traditional Quaker meeting, far from losing its value, has become all the more precious.

More important than the silence, however, is the fact that the unprogrammed meeting is a religious experience in which every member of the group is—potentially at least—an active participant. The traditional Quaker meeting is really a meeting for *worship*: through silent meditation and prayer, the individual joins with the group in an act of communion with God, and through the traditional Quaker freedom to speak in meeting he joins with the group in a sharing of religious insight and inspiration rather than in a mere receiving. This thoroughly democratic Quaker principle of speaking in meeting, with all the dullness to which it occasionally leads, is to my mind still capable, Sun-

day after Sunday and year after year, of producing messages whose average level of inspiration and interest is superior to those of any single person, no matter how gifted he may be. It is a delicate and difficult principle, to be sure: its effectiveness depends directly on each individual that makes up the group; and one must have abundant good judgment and a keen sense of tact in order to determine just when and how long to speak, what to say, how to express it, and whether one's message will be more valuable than the silence it breaks. Nevertheless, the possibilities this principle offers are beyond all measure. Some of the finest sermons I have ever heard were given in two minutes in unprogrammed Quaker meetings. Often I have seen a collective sermon grow out of the individual contributions that came one by one during the hour of meditation, with the influence of preceding messages obviously penetrating each of those that followed, and with each individual message silhouetted in the minds of its hearers by the period of silence that came after.

Our losses in giving up this distinctively Quaker form of worship are obvious. What have we gained by adopting the Protestant pattern? At least, the timid among us no longer have to apologize for not being like everybody else! And among the timid that would no doubt be counted a gain. Likewise, those great lethargic masses of spectator Christians, whose idea of heaven is a place where machines or other persons do everything for them, can now gather in Quaker meetings as in other churches with the assurance that the minister will take care of the preaching and praying, the choir will take care of the singing, and the congregation will have only to sit back in somnolent ease and be entertained. Over a period of years I have observed the difference between worshippers at a Quaker silent meeting or a Catholic mass on the one hand and the average Protestant congregation on the other. The difference is unmistakable: in the traditional Quaker meeting there is an atmosphere of quietness and simplicity that opens the worshipper's mind to things of the Spirit; in the humbling atmosphere of the Catholic cathedral, liturgy is combined with all the arts to lift the worshipper above the level of terrestrial things; but in the ordinary Protestant church service the atmosphere resembles a confusing mixture of the concert auditorium and the lecture hall, with the emphasis rather on performers and audience than on joint participation in worship. The inadequacy of this Protestant service is demonstrated by what is happening to it today: numerous Protestant churches—even programmed Quaker meetings—are borrowing more and more from the

emotionally satisfying liturgy of the Episcopalian and the Catholic mass; and at the same time the shouting, stamping, jazz-hymning sects that we condescendingly refer to as "holy rollers" are attracting more and more followers among those who find themselves unmoved by the fashionable concert-and-lecture Protestant service.

I do not deny that great sermons have been preached and great inspiration has been created within the framework of the Protestant service, but I do believe that as a form of worship it rests on the shifting sands that lie somewhere between the liturgy of English and Roman Catholicism and the unrestrained emotionalism of the holy roller sects. Without venturing to criticize the merits of either extreme, I will say that if we Quakers of programmed meetings wish to keep from drifting towards one or the other we should do well to recover our birthright to our distinctive form of worship based on silence.

To be sure, there are very real practical difficulties in the way of our return to the traditional Quaker meeting. What would happen to the paid, full-time ministers who have devoted their lives to serving our programmed meetings? What would become of the meetinghouses we have built on the Protestant pattern, with organ and pulpit and choir loft? Our whole church organization would have to be revamped!

These practical difficulties are serious. So are the two general objections to which I have already referred: the heavy responsibility that the unprogrammed meeting lays on each member of the group, and the danger of stagnation that it holds for groups that fail to accept its challenge. All these difficulties together made me doubt until recently whether it would ever be possible for programmed meetings to recover the values of the meeting on the basis of silence. But my thinking of the

past few months has led me to the following solution:

Let us keep the general organization of our meetings as it is: paid minister, organ, choir, meetinghouse arrangement, and the rest; but instead of conforming to the usual Protestant pattern in our meeting for worship, let us adopt this order:

- 1 a quarter hour of music;
- 2 a half hour of worship on the basis of silence;
- 3 a five or ten minute message by the minister of the meeting;
- 4 a five or ten minute period of silence before the meeting is closed.

I believe this plan would preserve the fundamental values of the traditional Quaker meeting without encountering either the general objections or the practical difficulties I have already mentioned. The continued guidance of the full-time minister, both in the meeting for worship and in the general life of the group, would avert the danger of stagnation that many Friends have feared in completely unprogrammed meetings with voluntary ministers. His brief message at the end of the worship period would lighten the burden of responsibility that the unprogrammed meeting places on each member of the group, and yet at the same time the values of silent worship and free participation would be preserved. The music that has become an essential part of programmed Quaker meetings would still be included; but by being concentrated in the first fifteen minutes of the hour it would serve one specific and highly important purpose: creating an atmosphere of reverence. The possibilities offered by that fifteen minute period of music are infinite: group singing of fine old hymns and the bold use by the choir and the organ of the greatest church music of the ages could be combined in numerous ways to create an atmosphere conducive to worship. Since Sunday sermons are a very small part of the minister's weekly round of duties, the reduction of his messages from twenty or thirty minutes to five or ten would still leave him with more than a full-time task; and assuming that conscientiousness is a large part of effectiveness, it might even give added force to his sermons!

The changes this proposal involves are all so slight that programmed meetings could put them into effect without any dislocation of leadership or material equipment and with very little disturbance of the established habits of their members. I submit the plan to Quakers at large with the hope that it may lead us to regain the spiritual values that lie within our traditional Quaker worship based on silence.

Guilford College, N. C.

RELIEF SEWING

I wonder if her eyes are softly blue—
I think of my wee lass with golden hair
And as I stitch this little gown—size
two
I offer for a French child, God, this
prayer.

I pray, this wee child, Thou wilt safely
keep
As this small garment wraps her for her
sleep;
Enfold her with thy strong encircling
arm
And haste the day when war shall cease
to harm
Thy little ones in all the earth around.

Muncie, Indiana.

RUTH SMELSER.

George Fox and His Cotemporaries

By William Howitt

"ONE assertion I will venture to make, as suggested by my own experience, that there exist folios on the human understanding, and the nature of man, which would have a far juster claim to their high rank and celebrity, if, in the whole huge volume, there could be found as much fullness of heart and intellect, as bursts forth in many a simple page of George Fox."—Cole-ridge's *Biographia Literaria*.

The above passage contains a most extraordinary testimony to the greatness of one of the most extraordinary characters that ever appeared on the theatre of human events. It is the more remarkable, as it is made by a man distinguished for the depth of his metaphysical researches; for his high estimate of the philosophy of intellectual life; for his poetical enthusiasm; and, in his later years, for his high church and state prejudices; and, therefore, apparently, one of the most unlikely persons to appreciate duly a simple, uneducated man—a sectarian, and, what is more, a bold and successful advocate for every species of civil and religious liberty; a despiser of factitious ranks; a contemner of personal homage; a stubborn assertor of the full rights of man.

But the greatness of George Fox is of so striking and unequivocal a character, that whosoever has greatness in himself, cannot fail at once to discover and acknowledge it in him. For my own part, as a member of that religious society which was founded through his instrumentality, I may be considered as a partial judge; but I do not hesitate to avow, and they who know me will testify to the truth of the assertion, that I am, by no means, an admirer of any sect, as such. I am disposed rather to believe, that we carry our attachment to particular parties in the Christian Church, to an extent injurious to the interests of that Universal Church, and thus become habitually prouder of our particular badges and opinions, than zealous for the simple truth of Christ. I, for one, should rejoice to see the day when all sects should be merged in one wide and tolerant church, which should demand of its members no test, no title to admission, but an honest avowal of their belief in God, and in Jesus Christ, as his son, and the Saviour of the world; leaving to every one the same liberty of shaping his opinions on the doctrines of the New Testament, by the light of his own judgment, and by that of the Universal Spirit which dictated

It was just two hundred and fifty years ago that the remains of George Fox were laid to rest in the old burial ground for Nonconformists in London. Therefore it seems timely to reproduce this estimate of him as given by a prominent English author of Quaker parentage who was born almost exactly one hundred years after the death of Fox. This article appeared in 1834 in "Friends Annual" or "Aurora Borealis," edited by Friends in Newcastle-on-Tyne. It is submitted for publication by Mary Baker, a Boston, Massachusetts, Friend, who has a commendable concern for re-introducing present-day Friends to the Quaker leaders and literature of the past.

the sacred writings, as we claim in all other matters. This is my idea of the liberty of the Gospel. The Christian world once arrived at this temper, we should see all sects and parties fade into nothing, and the cause of a thousand dissensions and heartburnings annihilated forever.

With these views, I pride myself in the principles of Friends, only in so far as they are the principles of Christianity. I desire not to be called by the name of Fox, or Paul, or Apollos—I desire only to be called by the name of Christ; yet, having thus stated my individual views, I cannot look upon a man who has been instrumental in bringing back any portion of his fellow-men to a clearer perception of Christianity, without honoring and esteeming him as a benefactor of his race. I do not, therefore, hesitate to declare that I regard the name of George Fox as one of the greatest that can be found in the records of the past.

The character of the Divinity is the standard of all our ideas of greatness. By this we estimate the greatness of every finite mind; that standard is placed at an infinite, an unapproachable distance. If we look only from it down to men, the differences of their characters and endowments appear insignificant; but when we compare men leisurely one with another, in the distant and subdued light of this central and eternal glory, we then perceive that some stretch far ahead of others; and we pronounce them great, in a higher or lower degree, as they are possessed of more or less of the nature and attributes of the Divinity.

Thus, some men are great in one quality, some in another; some are great

in intellectual power; some in creative energy of the imagination; some in benevolence of spirit; some in nobility of sentiment; some in a divine fortitude, by which they triumph over the most subtle witcheries of fortune, over the most seductive temptations to the exertion of power, over the cruellest physical agonies, and over the lethal sweetness of a deep revenge. A man may be great in one of these traits, but there are few, a very few, who soar high above the common average of greatness; and, by a splendid union of sagacity, power, and goodness, resemble their Divine Original in a degree which is permitted only to a scanty number amid the myriads of their race; appearing in the darkness of the world, the solitary and far-separated lights of time. There may be those who will smile when they hear me say that amongst this few I place George Fox; but let them come and contemplate his character for themselves. And, if they are great, they will subscribe, not only to my opinion, but to that of the high authority I have adduced above.

George Fox appeared as a reformer. If we turn to other reformers in the Christian world, we shall immediately see between every one of them, and him, some striking differences. They—Huss, Jerome of Prague, Wycliffe, Luther, Calvin, Wesley, or whoever else they be—were men of considerable learning; Fox had none. They were men whose social station gave them considerable facilities of calling the respectful attention of their fellow-men toward their opinions; Fox was a poor shoe-maker; an illiterate man; a dweller in the obscurity of the country. They, with difficulty, by slow degrees only, cast off the prejudices and errors of their times; nay, as in the case of Luther, were entangled for years, and to the very last, in webs of fallacy so frail, and to our eyes so ludicrous, that we cannot now behold them without wonder. Fox, on the other hand, seemed to cast off his ignorance as Sampson cast off his withes, and rose up as a giant in intellectual strength and speed, outstripping at one bound the religious knowledge of his age, to an extent and in a manner that has no parallel. Here, then, without any invidious comparison, he claims a striking superiority in point of greatness of original character; and it may be as well to ask, what was that character?

In the first place, an admirable sagacity; in the second, an integrity of principle, inferior to that of no other

man who ever lived; and thirdly, a courage and fortitude that nothing could daunt or subdue. These, combined with no ordinary share of benevolence, form a character of the highest order. That which, at the first view, seemed to be a disadvantage to Fox—his want of learning and his obscurity of station—was rendered, by his natural greatness, eminently advantageous: he had not to struggle with the bondage of creeds; he had not to lean on the delusive staff of classical knowledge; nor to grope his way by the glimmerings of school philosophy. He was thrown, by his absolute want of an ordinary education, on his Bible; he was compelled to drink, not at distant streams, turbid with the trappings of many strange animals, and half exhausted by many drinkings, but at the fountain-head; and the native strength and superiority of his mind shone forth as by the inspiration of one draught of the Divine Spring. With a wonderful clearness and singleness of eye, he at once comprehended the pure and simple system of the Christian faith; casting away all the notions of the times as so many cobwebs that ignorance and interest had thrown about it. Having once discerned the beauty and simple nobility of the Christian principles, in the singleness of his soul he embraced them at once, heartily and forever; no bias of selfishness, no hopes of honor or gain weighed with him for a moment; he embraced the pure faith of Christ for itself alone; and, with a fortitude and boldness worthy of a Christian warrior, he set forth to proclaim and to defend it in the face of the world.

It has been said that Fox was not the first Friend; that many were in those times holding similar principles, and waited only the speaking out of some single trumpet-note, to call them around one standard, into one firm body. But it should be remembered that the very erection of that standard, the very blast of that trumpet, must reveal the dominant spirit of the time; that spirit was Fox. They are his opinions, his feelings, his tone of mind, which stamped the Society with its peculiar character; and we look in vain amid the whole host of his cotemporaries, for one who could have given to it this living and distinct shape. Had not Fox appeared, the Society of Friends would never have been, or would have been something very different from what it became. Penn was great in his own class and track: but Penn would never have originated a society like this. When it arose before him, and seized his attention by the boldness and singularity of its doctrines, his love of truth readily

prompted him to ally himself with it. Great he would have been, great he must have been. He would have been the excellent man, the wise statesman, the noble legislator, a father and a benefactor of his race; but with all his magnanimity and calm wisdom, he had not the originality of character, the eager zeal, the bold and unresting spirit of Fox; the Society of Friends could not have originated with him.

Of Barclay the same may be said. He would have been still the close logician—but his logic would probably have spent itself in a different direction; and of the rest of the disciples of Fox, it may be as strongly argued that they would have been zealous preachers, good men, ready to do and to suffer for Christ; yet, is there one who can be named, of whom you can confidently assert that he would have given to the Society the form and pressure which it took? No! the Society of Friends bears indestructible evidence, in its doctrines and discipline, of the spirit and genius of Fox; and the distinctive character of that genius is the threefold union of a pre-eminent sagacity, with which he seized upon the great principles of Christianity in their naked truth; a singleness of heart, that bore him royally above every human selfishness; and a courageous fortitude, which made him the efficient champion of that which he unhesitatingly, unflinchingly, and without one wordly bias, plucked from the mass of corruption of ages, and designated in his picturesque and most emphatic language—the *Truth*.

The doctrines which he taught may be said to be chiefly these:

The living influence of the Divine spirit on the spirit of his creatures.

The spirituality of Christianity; consequently, the nonessentiality of ceremonies.

The civil and religious freedom of all men; and, consequently, an abhorrence of all tyranny—political or ecclesiastical, in the shape of the despot, or the priest.

The anti-Christianity of war.

The free gift of the gospel; consequently, an abhorrence of hirelings.

The equality of the sexes; no sex in souls—all are one in Christ Jesus; consequently, elevating the female world to the highest sphere of honor, usefulness, and felicity.

Simplicity in language, in manners, and in dress.

It will be seen at a glance that he had grasped the great principles of Christianity, literally and substantially. All reformers before him had made some concession to the spirit of the world; granted some indulgence to the weaknesses of their nature. They had found it too hard to expand their spirits and raise their hearts to the height and fullness of Christianity; they had therefore

endeavoured to shape out a Christianity to their own taste, instead of bringing themselves to the sublime standard of its requirings.

I say not this out of disparagement of any of these great men; they far exceeded the ideas and the practice of their times; and have left to all posterity inestimable gifts; but such is the case, and such has been, and is to this day, the practice of the professing world. The time was not come, when men fully conceived, and prepared themselves to embrace Christianity, unconditionally and in all its majesty. It is not yet come; Christianity remains "a light shining in darkness, and the darkness comprehendeth it not."

When you point to the noble altitude of Christian principle, men have smiled, and still do smile at your simplicity, and tell you that those things are not to be taken literally—you must interpret them; that which is so plain that "he that runneth may read," must be interpreted! When the Gospel says, "Thou shalt not swear at all," they reply, "Only according to law." When it says, "You shall not kill; you shall love your enemies, and bless them that hate you," they reply, "No—you shall not kill, except in great numbers, in a certain dress, and with certain weapons; you shall love your enemies, but you shall cut them to pieces nevertheless; you shall do good to those who hate you, by little, and evil by wholesale." When it says, "Freely you have received, freely give," they reply, "But thou shalt not muzzle the ox that treadeth out the corn;"—and they allow the ox to eat more corn than he treadeth out. Whenever you point out a command, they give you an interpretation; so that Christianity is not what Christ left it, but just what every man pleases to make of it himself.

Such was not the Christianity of Fox. To him every command of Christ was positive, binding, exceptionless; every principle was a living and unbending law to all times and all people. To those of his own age, such belief appeared but proof of insanity; to this day many will be of the same sentiment; yet, thanks be to the Author of all goodness and wisdom, better notions are gaining ground; better, more comprehensive views of that glorious boon, Christianity, are unfolding; and not few are the writers of all denominations, who now proclaim that the law of Christ is a literal and unbending law; and to it the world must bow ere the standard of human virtue is reared to its intended height, and all the blessings of love, and purity, and prosperity, offered by heaven, can flow upon the earth.

(To be continued.)

Contrasts—Over Here

By Howard W. Elkinton

WE HEAR of a world of contrasts—sorry contrasts as they are in England. The countryside is, in many ways, as beautiful and charming as ever, but behind bushes are machine guns and in the wood are ammunition dumps, and secreted within the peaceful fold of a country vale is the hidden platform of the R. A. F. We in America, remote and aloof, grieve about these contrasts of civilization on the other side.

The other side: this is an odd expression. The wind swept down Fifth Avenue, New York. There was a bite in it. The coat I had on cupped my person. I had to watch my hat or else it would have travelled far on the scamper of the winter air. There was not much time to study the shop windows where figures were warm and secure on the other side of plate glass. There was a little time, however, to reflect on the spring dresses that were teasing for Florida, to see the trend of styles spread before young America, and to peer into the vacant, modish faces that stood staring at us on the other side of the glass. It was a strange sensation to wonder what lay behind those mannikins of wood and plaster and steel. They seemed so much alive, actually patterns of the world in which we live, but expressionless and without soul. They too were part of America.

An old lady came down the Avenue. She was ill-dressed. Her shoes were worn through. She was muttering as one does when walking in a dream. Her mind was disturbed by something. People gave way to her. There is some consideration for persons who walk in a coma or, disturbed in mind, wander about in a world that is not ours. It is quite possible that the figures in the window pitied her although there was no sign of pity in their facial masks. There was more chance that the policeman on the corner would care for her, gather her up in the course of his duties and pass her over to a suitable charity. That is the city's job, we all said to ourselves and shrugged our shoulders. After all, someone from the "other side" of America cannot be allowed to disturb our sense of safety and good order and security.

The thought of this muttering woman followed me. What kind of an America was I in? The train in which I sat moved to a smooth crawl, gathered speed and, after a short time, shot like a rocket out from under the hill that supports

Jersey City. It bored its way into the blackness that lay upon the Meadows that winter night. Strings of road lights stretched in glittering, parallel lines, in geometric designs, across the flats of the Passaic and Hackensack river lands. Far away the hard, steely-blue lights of a factory studded the field. Farther away the red and green signs flashed nervously to stab travellers to attention. Meanwhile our train hurtled at a swift pace toward Newark. We were all secure in the cleverly illuminated coaches of that express. "We were passing through the night but we were not part of the night. We were skimming over the Meadows but we were not part of them! We were moderns in a modernized electrically driven limited. We were speed, motion! What had we to do with those reedy swamps? What concern of ours that these same Meadows accommodated the pig pens of Hoboken and Jersey City, where garbage is fed to swine? We had nothing to do with such establishments. They were beyond the pale of present experience. They were on the other side of the window pane, far out there in the blackness. We travelled in the light.

Those pig pens aroused a memory. I had seen pictures of them in a popular German weekly, *die Woche*. When I saw those pictures I had an instant reaction. They are not America. Even though they lie in a long stone's throw of the Statue of Liberty, why publish them as part of the New York complex? It was a low trick of propaganda used to make Germans think that the U. S. A. is filthy and nasty and a land of evil smells. Why do we allow people to take such photos? (There should be a law against it!) Or why should we permit roving snoopers to photograph the tin can houses lying on the other side of the swamp? We can tolerate some unemployment. Five or six million men out of work in this country is not too many. To be frank, there must be a certain pool of unemployed so that the needs of industry can fluctuate! If some inventing persons, when out of work, build themselves a home in the Meadows, should we not respect their ingenuity? To photograph these houses and publish them as "Hovels in the Shadow of Sky-scrapers" is misrepresentation, distortion and ill will. We in America live at peace.

My thoughts left the Meadows as the train whirled into the fore-tracks of Newark and came to a well ordered stop

in the station. We fitted into the grooves perfectly. The doors opened and passengers moved out while others moved in to take their places, comfortable places in these new coaches. A signal moved and we were spinning along into the night, secure, cared for and very content. There is something about a railroad coach that enfolds one. Anything beyond the little world in which one is, seems intrusive. I enjoy that experience very much: swift movement through space, comfort and a sharpened sense that one is reaching somewhere fast. Now that fares are so low, almost anyone can have the same stimulating experience. What a luxury to travel in these new, aluminum coaches, fantastically efficient and wonderfully improved, so swift, so light and so strong! Should we disturb ourselves too much while we travel in these vessels of the Neo-technique?

Not so very long ago there appeared another article in *die Woche*, the story of *die Vagabond-Frauen von Amerika*. I took it home and showed it to my wife. We were both irate. It distorted facts. It gave a hideous impression of our country. It did not give a true picture of young womanhood, the bloom of our fair land. My wife was particularly disturbed. The idea that such pictures of girls dressing by the side of rivers and sleeping under bridges and bathing in the slum waters of our cities was far from comfortable. Of course there are persons, a few individuals who are so perverted that they will be migrants and seek the excitement and lure of the nomad life instead of the joys of the settled home. "There are not fifty girls in all America who live that way," my wife exploded. "Fifty?", I queried, "More like 150; possibly 1,500, if one could count them all!"

"At all events, America is a big place. To take snooping snap-shots like that and write up such muck is doing no one any good—not even the girls!" I agreed that it certainly did not do the girls any good. I also agreed that it gave the wrong impression of the land of which we are both so fond. I also added for no other reason than to make the flames leap higher: "Of course, such pictures sell big—on the other side."

Those vagabond girls got tangled up in my mind with the unemployed who live or lived in tin can shanties on the Meadows not so very far from the evil-smelling dumps and not so very, very

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THOUGHTS ON THE RETURN OF EASTER SEASON

By ERMIN C. PERISHO

Ermin and Ruth Perisho, leaders in Friends work at Wyandotte, Oklahoma, minister to both white and Indian people. To reach the folks in their "wider parish" who are not attenders at meeting, Ermin writes a weekly pastoral letter which they circulate over the community and countryside. We are further extending their "parish" by reproducing an occasional "encyclical," of which this is the first.

Each year as we come to the season prior to Easter, we try to examine ourselves a bit more closely as to our spiritual interests and behavior. For forty days preceding Easter, with the Sundays excepted, there is a period known as Lent. During this time we turn again to our Lord and think in terms of his great love and suffering. During most of the year we consider his life and death as great historical events, but with the return of the Easter season he becomes more real and we again check our lives by his standard of life and death.

I am becoming more and more convinced that the greatest interest one can have in life is that of his personal relation to God. If one's eternal welfare is to find reality in his fellowship with Christ, this fellowship is of more importance than any other matter than can come into his life. There are always things that help in this spiritual fellowship, and there are also those which hinder the free flow of divine power. It is always wise for us to encourage the one and discourage the other, for no one can drift into a personal relationship with God. We must watch and see that those things which trip up our inner peace are sorted out and removed from our lives, regardless of how worth while they may have seemed to be. Daily, we must go to the Lord and ask him for relief from all those hindering influences. Things do not need to be evil in themselves to shut out the love of God. One needs only to let them get between himself and his maker to feel the chill of doubt and unbelief steal from him the glow of right living.

No man can live to himself in our world for he will influence all of those who come in contact with him. One writer has declared that he is a part of all those whom he has ever met. It is interesting how one man full of purity and worth can put into confusion the mind-trends of others who love to partake of the unworthy. Other lives may be lifted to new levels by contacts with that which is worthy when under try-

ing circumstances it is lived out in the life of a friend. They can always measure something of the power of God in a man's life by the way he acts and the loyalties he places first. People do not watch so closely just what your loyalties may be and the order of their importance, if the loyalty and love that you have placed first is always and clearly that of your surrender to the ideals of Jesus Christ.

There is always another influence and power that one can have over others that is as potent as that of personal influence, and can be utilized when one is far away from those other lives that one wishes to influence. Prayer is never limited to proximity and its power does not decrease in acquaintance. I can pray when all other means of contact are impossible.

This year I am praying first for myself, for I do need all the help I can get from both God and man. Then I am praying for others who have hold of my personal interest. For these I am going to pray that God will make himself as attractive as he truly is to each one who desires the fullness of life. Then I am going to ask that those loyalties which come between them and their master may be removed, regardless of what they may be, whether they be riches, business, job, family, position or reputation. It will be much better to enter into fullness of life without them than to hold loyally to their power and miss the riches of life in Christ Jesus.

CONTRASTS

(Continued from page 135)

far from the piggeries. As a matter of fact they were not so far, in turn, from those exquisitely costumed figures on Fifth Avenue. Will America always be a land of such contrasts? Must we always congratulate ourselves on our fortunate country and pity the confusion of Europe? There is confusion in Europe, woeful and terrible. There is also order. There is also beauty and nobleness of life. It is possible that the charm of the English countryside will be blasted, even as Sherman's march seared the face of Georgia. But life will return. Contrasts exist in every land—England, Germany, France and America. The compelling need is that we look about us wherever we are, alert to beauty and to wrong. The important thing is that we cease to divide life into sides within and without, over here as against over there. When will the time come, when men, as fellow pilgrims, will travel together along the road of life?

Germantown, Pennsylvania.

THE THREE CROSSES—A TRAGIC EPITOME

By EDGAR DEWITT JONES

"And with him they crucified two robbers; one on his right hand, and one on his left."—MARK 15:27.

In the chapel of Transylvania College at Lexington, Kentucky, there hung on the wall just back of the desk on the platform a picture which held my gaze every morning through two full years.

It was entitled, "The Return from the Cross," and it portrayed John, the beloved disciple, and the mother Mary, standing on the flat roof of a house in Jerusalem and gazing toward Calvary. The sky was dark and ominous and on that lonely hill three crosses were silhouetted against the grim, gray horizon.

Yes, three crosses; not one cross, but three. It was fitting that Jesus should not die alone but that in his last hours of suffering he shared the suffering, the shame, and the degradation with two other human beings. You can never successfully take Jesus away from his fellow human beings, segregate or isolate him. He was one of us and one with us all along the human way.

He suffered not only for us, but suffered *with* us, which is a deeper and more poignant identification. Dr. Fairbairn, eminent Christian scholar, once said: "Calvary is an epitome of the world." So it is, a tragic epitome of the world.

Contrasts afford an interesting study always, and nowhere is there such a contrast as at the crucifixion of Christ. There you see the most absolute contrast possible. In this world there is not ordinarily such a thing as an absolute contrast. You see black, not against white, but black contrasted with various shades of gray, and the edges are blurred; but not so Calvary.

Between Jesus on the cross and the "world" that slew him there is "a steep absoluteness" in contrast. There, on the one side, is the world of mixed interests—black—and over against it, the white of Christ's purity—and such a white it is! No wonder that Richard Roberts has said: "At the cross the scene confronts us with a terrific antithesis."

The Three Crosses. Ponder them!

GOOD WILL DEPUTATION

A good will deputation of distinguished Japanese Christian leaders will arrive in Los Angeles April 20 to meet Federal Council of Churches and Foreign Missions Conference representatives. The purpose of the conference, strictly religious in character, will be to cement ties of friendship between the Christians of the two countries and to discuss ways of improving American-Japanese relations.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

LET THERE BE LIGHT ON PLANS FOR CONSCIENTIOUS OBJECTORS

Editor, THE AMERICAN FRIEND:

In a small group of church people where the discussion was informal, a brave and thoughtful pastor wondered why the great body of which he is a member is making little provision for its conscientious objectors. He pointed out, with readings from the most recent revision of his Church Discipline, that the denomination has for many years taken the position that war is unchristian, has so taught its youth and has, as he sees it, obligated itself to support those who now as a result of the teaching of the Church, face conscription with a conscientious "no."

Several things happened. First, the reading of the pronouncement seemed to be cheerfully ignored. There was no comment. Second, two of the three ex-service men present expressed themselves as having no sympathy with conscientious objectors and especially with their expectation of special treatment in case of war. There were plenty of chances for non-combatant service in the army; anybody who didn't want to get into fighting could take one of these places and be satisfied. A third ex-service man gave the C. O.'s a living chance and granted that they might be a sort of heaven which could eventually have some good effect, but he "didn't agree with them."

Third, most of this group was astonished to learn that there are between six and eight thousand men in the United States who are refusing to respond to the draft on conscientious grounds and that the government is making the churches responsible for providing those who satisfy their local draft boards of their sincerity with some type of acceptable national service. The ex-service men "certainly hadn't seen anything in the papers about this."

Fourth, they refused to believe that it is necessary for the churches to support such men. Thirty-five dollars per month? Ridiculous! The government will take care of them. "A government that supports thousands of W. P. A. men leaning on shovels won't let these fellows starve." The idea of separate camps supported by churches was absolutely foolish. How would they be conducted? Who would be in charge? *What was to hinder the men from just*

walking away? The more generous-hearted ex-service man knew the answers to these questions. Of course the organization of these camps would be military. At least there would be enough of the military present to conduct roll call, keep order and enforce work!

The pastor did his best to send light into the utter darkness of this discussion, but I am sure much of what he said was regarded as mistaken information. Being both a Quaker and a woman I limited my words to a very few—with difficulty.

Last night's local paper carried on its back page a picture of the barracks near Ellicott City, Maryland, being made ready for 175 conscientious objectors. The caption is, "For the Objectors." I hope this is the beginning of information in newspapers which will reach not only my fellow-townsmen but others as ignorant, of whom I fear there are many.

ELIZABETH H. EMERSON.

Las Vegas, New Mexico.

HERE'S FOR "ALL OUT AID" FOR CONSCIENTIOUS OBJECTORS

Editor, THE AMERICAN FRIEND:

The conscientious objector is the product of the teaching of the Church. Legal enactment has made it possible for him to work *with* his Government (This is what he is doing when he goes into Civilian Public Service), not *against* it.

His Government does not call him "coward" or "slacker." He is a Christian pioneer. He cannot kill, but is willing to die if necessary. To him it has become a way of life. If it is a way of life to those of draft age, it can be no less for Christians beyond that age.

I wonder if there is not more depth of meaning to this way of life than most of us have ever understood. It is "high tension," and having once taken hold, one can't let loose. Nineteen hundred years ago it took a young man of thirty-three to a cross. I wonder why we are so "slow and darkened of heart" that we find the most wonderful things only under pressure and through suffering.

This is essential: *we must go to camp with our boys.* Men in army camps are well provided for. The conscientious objector must go to a civilian camp or to prison. The Federal Government has acknowledged his right to "do work of

national importance under civilian direction," but says, that the Church having produced these men must provide for them.

The Mennonites and Brethren have entered into this with high devotion and sacrifice. Already they have raised large sums for their conscientious objectors. Friends can do no less. We are at the cross roads. I am not sure which way we are going to turn, but one thing I do know, we are in this thing three hundred years too deep to back down. It is no farther through to the other side than to turn back. Confidence in our testimony and profession of peace in the future depends upon an all-out sacrifice.

One way or another, it will be "all out." While we still have it within our power to give direction to our sacrifice let us do so "before it gets dark."

FREDRIC E. CARTER.

Plainfield, Indiana.

DO OUR SPIRITUAL RESERVOIRS NEED FILLING?

Editor, THE AMERICAN FRIEND:

In times like the present we should bear in mind that we cannot always expect to be "inoffensive," even if we *are* Friends. A firm conviction firmly held sometimes "offends" those who hold opposite views. To a believer in "total aid for Britain," for example, the firm declaration of the belief in complete non-intervention in the wars of the world, may sound offensive, and may even be considered anathema.

Whatever stand we take, provided it is dictated by our deepest conviction, we must expect to be offensive to somebody who believes the opposite. The early Quakers were highly offensive to the religious powers of their day; so offensive in fact that they were often thrown in jail. They were lawbreakers, and to some of their contemporaries they were "the scum of the earth"; but without such "scum" there would have been no Quakerism today. Do not let us forget that we are the direct spiritual descendants of those who languished in English jails in the Seventeenth Century, and that we cannot and should not always "aim to please." That is not our tradition at all. We must continue to be dynamite in the service of man. If the crust of convention gets too thick, we must sunder it; if complacency becomes inexcusable, we must abolish it; and if indifference to suffering takes the place of help and sympathy, we must blast that indifference.

We must, in other words, always be on the alert and pay the price, even if it means ridicule and contempt from the company of the smug, complacent and self-satisfied, which is just as much in

evidence today as in 1653 when George Fox languished in the jail at Carlisle. True Quakers cannot live on past records. The publicizing of past deeds never makes up for lack of deeds at present. Have we enough moral and spiritual resources to be to the Twentieth Century what the early Quakers were to the Seventeenth Century? If we have not, is it not time we filled our reservoirs?

PETER GULBRANDSEN.

Berkeley, California.

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HERE ARE MEN GOOD AND STRONG BUT WHERE ARE THE WOMEN?

Editor, THE AMERICAN FRIEND:

I have just read with deep interest most of your issue of January 16, including the main article, reports, and "Quakerdom at Large."

Many things in this issue are worthy of comment. In reading the report of the good, strong "Stewardship Committee," I could not find that any women had been chosen to cooperate in this service.

Perhaps one reason why I missed reference to women Friends was because of my vivid memory as a young man of the devoted and effective educational work of L. Maria Deane in Iowa Yearly Meeting in awakening Christian consciences and stimulating planned giving.

No doubt the men Friends chosen are competent for this work, but if any one should query as to why I raise the question of women serving on this Committee, I hide behind the little boy who, when upbraided for his inquisitiveness replied, "Well, I reckon I want to wonder."

My further word is one of deep appreciation of the report in this issue that Floyd W. Schmoe of the University of Washington is to represent the Fellowship of Reconciliation in the field of American-Japanese relations, working on the Pacific Coast and in Hawaii. This is good news. Perhaps he will visit us here in Japan and share in some of our group conferences and our fellowship, which deepens with international strains. And then one who has been a co-worker with Thomas E. Jones must express the deepest interest in the important mission to which he has been called, as outlined in this number of THE AMERICAN FRIEND, and in other Friendly periodicals.

GILBERT BOWLES.

14 Mita Daimachi,
Shiba, Tokyo, Japan.

The greater the truth the more important that it should be expressed in good form and not be marred by poor English.

GERALDINE S. CADBURY

Immediately following the death of Geraldine S. Cadbury of Birmingham, England, news of which was cabled us by her husband, Barrow Cadbury, a brief notice was given in our columns. We now reproduce the following statement of her full life and distinctive service as given in the London *Friend* for February 7. Barrow and Geraldine Cadbury have long been known and loved by many American Friends—Western Friends particularly—for their understanding and appreciation of our problems and for their generous interest in our work.

No figure will be more missed from her accustomed place at London Yearly Meeting and at Meeting for Sufferings than that of Geraldine Cadbury, who died at Birmingham on January 30. The work recorded in the following tribute was honoured by the bestowal on her of a D.B.E. in 1937 by the King, but she preferred not to use the prefix "Dame." She was one of the two women Friends on the Quaker deputation which, following traditional custom, presented an address to King George VI on his accession.

* * *

Geraldine S. Cadbury was born in Birmingham in 1865. She was the eldest of the nine children of Alfred and Anna Strangman Southall, and married Barrow Cadbury in 1891.

When in trouble or difficulty those who knew her naturally turned to her for help and advice, and the help and advice were always forthcoming. It may truly be said that her religion was "rooted in spiritual experience and found expression in her life." She was never content to do good in a haphazard way but brought to her work developed mental powers and a willingness to take infinite pains.

The variety of her interests was considerable. She herself believed that the family should be the centre round which life should revolve and at her home there was a real welcome for everyone. In recent years she greatly rejoiced in the fact that her grandchildren lived next door and were often with her. It was a love of children and young people and a realisation that the growing generation must have healthy bodies and the chance to develop along right lines that inspired much of her public work.

She will be chiefly remembered for her great fight for young offenders. When the first Juvenile Court was opened in Birmingham 35 years ago, Geraldine S. Cadbury and her friend, Marian Priestman, were always present and acted with one or two men who had experience of boys as the first probation

officers of the city. In 1920 they were appointed its first two women magistrates.

In dealing with naughty children she understood the art of being both kind and firm, and her great desire was that the child should understand the reason for a sentence. She was a strong opponent of allowing magistrates to order birching and of sending young people to prison in any circumstances.

It was because children were regularly sent to prison when remanded or committed for trial before the Children's Act of 1908 that she and Barrow Cadbury built and equipped the first Remand Home in England in 1910.

Her most original contribution to the better care of young offenders was the building of Copeley Hill. This is a hostel where boys who have spent a short time at an Approved School under the Home Office can finish the period of their sentence in a far more normal atmosphere. They go out to work and can bring their friends, both boys and girls, to the hostel.

If the better care of young offenders was her primary interest, the Women's Adult School at Moseley Road, where she presided over a gathering of about 400 every Tuesday afternoon, was one that demanded much work and thought.

Those who knew her intimately realised that the effort of regular speaking was very great. She spoke, however, clearly and simply, and was always in close touch with her audience. It is probable that these Tuesday addresses helped to make her a very good public speaker, particularly on her special subject of Penal Reform.

Her interest in children was very wide and, having had experience of the value of open air in bringing up her own family, she greatly enjoyed equipping the two first Open-air Schools in Birmingham.

Ever since her marriage the Birmingham Maternity Hospital had claimed her interest; for many years she was the chairman of the committee. At the age of 75 and in spite of failing health, when bombing made the hospital in the centre of the city unsafe she worked unceasingly until an alternative building at Barnt Green had been found and equipped. In her last illness, partly brought on by the strain of this work, she was greatly cheered by the thought that though the windows of the room in which she herself was lying were broken, young mothers and their babies were in quieter and safe surroundings.

In everything she did she and her husband worked in perfect harmony, and no account of her work and the love which so many felt for her would be complete without a reference to this partnership, lasting for half a century.



BOOK REVIEWS

Readers are urged to order all books through the
Friends Book and Supply House, Richmond, Indiana



LIVINGSTONE THE LIBERATOR

BY JAMES I. MACNAIR

*Collins Press; Toronto, Library of
Classics Edition, 65c and 75c*

"Rains had begun, and the fresh greenness of Spring was over everything. Game swarmed to a degree that even Livingstone had never before seen. . . . They were drenched day and night, and dry resting places were not available."

Throughout "Livingstone, the Liberator" the joys and the tribulations of exploration are interwoven with the story of the life of David Livingstone, the missionary, the explorer, the consul, and the martyr. We thrill with him when he discovers the Upper Zambezi and when, lying flat on the brink, he looks into the boiling cauldron of Victoria Falls (called by the natives Mosi-oa-tunya, the smoke that sounds). We feel his disappointment when he learns that his first convert, whom he believed to be a devout Christian, has broken his vows and returned to the practice of polygamy, and when he reads that another has announced before him his theory that Africa is "dish-shaped." We delight as he experiences the luxurious pleasure of a good bed after sleeping for six months on the ground, and the despair of finding his medicine chest with the supply of precious quinine stolen. We sympathize with his increasing fury toward the slave trader as he sees "women stabbed or shot through the body and left by the path to die; others lying with slave sticks still around their necks, sick and starving and unable to move." We marvel at his six thousand-mile journey across the continent of Africa in less than four months, principally on foot; and at his resolute recoveries from severe attacks of tropical diseases.

James I. Macnair, who is chairman of the committee to restore Livingstone's birthplace at Blantyre, Scotland, as a memorial, has added this to the biographies of David Livingstone because, as he states in his introduction, 1940 is the centenary of Livingstone's departure for Africa, and "a considerable amount of new material, especially of a personal kind, has come to light."

The stories that have been unpublished until now concern the explorer's youth and these are based mainly on tradition. It is worth noting that as a boy, the man who became a fervent

missionary and a vital influence over the savage African (the Negroes called him the "good one") was "no thocht to be a by-ordinar' laddie; just a sulky, quiet, feckless sort of boy." As he grew into manhood he was not attractive, even to intimate friends. "He had a heaviness of manner united with rusticity not likely to be removed," and he was "ungainly in movement, slow and indistinct of speech." It seems that Africa did as much for Livingstone as he did for Africa.

In this book, with its carefully-planned maps, Mr. Macnair gives the reader a real appreciation of the personality and character of David Livingstone and of Africa, the country he liberated.

ELIZABETH C. HURD.

Clintondale, New York.



THESE FIFTY YEARS—WITH OHIO FRIENDS IN CHINA

BY WALTER ROLLIN WILLIAMS

*Friends Foreign Missionary Society of
Ohio Yearly Meeting, Damascus, Ohio,
1940; Paper 75c, Cloth \$1.25*

The historian of a mission field must combine in his work a number of important pieces of information which he may find it difficult to weave into a connected study. He must present sufficient historical background to make sure that his readers will understand the problems faced by the missionaries on that field, yet he must not allow that historical material to overshadow the more pertinent discussion of the mission itself. He must include contemporary political, economic, and social problems. At the same time his greatest emphasis must be given to the particular mission work he is describing. The outstanding missionaries whose force of character and whose devotion have determined the trends of the work must come to life in his pages, while the many other less prominent workers must receive the recognition due their contributions to the upbuilding of the field. National workers also will find increasing importance in the course of his history. It is not easy to unite these different factors in a study of uniform interest which will present the continuous growth of the work.

"These Fifty Years" is the story of the mission work conducted by Ohio Yearly Meeting of Friends in Nanking and Luho, China. The author, Walter

Rollin Williams, is well prepared to write the history of this field, since he not only served in China from 1909 to 1927, but he also had the opportunity to return to the field in 1935-1936. He is now a member of the Board of Friends Foreign Missionary Society of Ohio. The reader is always aware of the authority with which Walter Williams writes.

Besides the excellent background material and the clearly presented history of the work, "These Fifty Years" contains much information which makes it valuable for reference. The brief personal introductions to the Chinese leaders in the meetings, the convenient short biographies of all workers sent out under the Board, and the recognition given to the members of the Board as co-workers in this great missionary enterprise, are all excellent ideas. Numerous photographs add interest. Through the whole book there shines clearly the faith in divine inspiration and guidance which have enabled Friends' missionaries in China and Friends in the homeland to build this convincing testimony to the power of Christ to transform life.

DOROTHY HEIRONIMUS.

PEACEFUL PENETRATION FROM PENDLE HILL

Howard H. Brinton was at Vassar College for five days as leader of their annual "Religious Emphasis Week." During this time he gave six public addresses, was leader of five open discussions, and also gave many personal interviews. Recently he also addressed a meeting of the Protestant Clubs at Barnard College.

Anna Cox Brinton was the speaker at a supper meeting of the Friends group at Hartford, Connecticut, and at the Sunday chapel exercises at Mansfield College in northwestern Pennsylvania. She has also addressed a number of local Friends' groups.

F. Wilhelm Sollman has been in such demand as a speaker in the Middle West that his return to Pendle Hill was postponed until the end of March. He has been speaking under the auspices of the International Rotary. Dr. David Baumgardt recently addressed a meeting of theologians in Philadelphia. John Copithorne, a Pendle Hill student from Toronto, Canada, has been in much demand as a speaker.

The Conference of Quaker Business Men held at Pendle Hill School February 28th to March 1st was attended by about thirty-five business executives representing a number of the important firms in which Quakers participate. Those listed in the program to speak were Earle M. Winslow, Dwight W.

Michener, Howard H. Brinton, Henry S. Dennison, John S. Clement, Thomas B. Harvey, J. Howard Branson, and Walter Lamb. The discussions following the speeches were lively and penetrated to fundamental problems.

Recent lecturers at Pendle Hill have been Rufus M. Jones, J. Russell Smith, F. W. Foerster, Rachel R. Cadbury, Carroll T. Brown, Walter Kahoe, and Dr. Lovett Dewees. Dr. Aurelia Henry Reinhardt, President of Mills College, California, visited Anna and Howard Brinton after speaking at the Atlantic City National Meeting of School and College Executives. She took part in the discussions after several of the lectures at Pendle Hill and read to the students a play by Thornton Wilder.

The latter part of March is being devoted largely to the presentation and discussion of papers prepared by the students. The first paper to be read was by Laurence Hall on the subject, "The Individual and the State."

Richard and Cynthia Johnson are leaving Pendle Hill at the end of the winter term to take charge of the F. O. R. farm project near Cambridge, Massachusetts. Thomas Kite Sharpless and Richard B. Gregg are members of the committee in charge of this farm.

CUBA TO THE FORE AMONG HORTONVILLE FRIENDS

Cooperating with the Mission Board, Hortonville, Indiana, Friends of Western Yearly Meeting, have been centering their study on Cuba, its needs and developments. Sunday morning, March 9, an inspiring message was delivered by Merle L. Davis, after which a splendid offering was received, sufficient to complete their quota of the United Budget for the year. On that evening, the play, "Strong Men of Cuba," was ably given. A Cuban supper sponsored by the Missionary Committee attracted the interest of the meeting on Wednesday, March 12. Miniature palms furnished appropriate setting for the meal. A panel discussion on Cuba's social, spiritual and economic life, was led by Orval Dillon. A social hour completed a profitable and enjoyable evening.

On Sunday, February 23, the Southland Jubilee Echoes of Indianapolis, directed by Floyd Jones, gave a unique program which was enthusiastically received.

On Tuesday evening, March 4, the Women's Missionary Society met for a Chinese Tea, the theme being carried out in decorations, menu and costumes. An interesting display of Chinese handicraft was shown, after which the last chapter of "Dangerous Opportunities" was reviewed by Lillie Horney.

FRIENDS SERVICE SET-UP IN ENGLAND EXPLAINED

A letter has come to the Service Committee from Paul D. Sturge, Executive Secretary of the Friends Service Council in England, in which, first, he expresses the deep appreciation of English Friends for the recent visit of Henry J. Cadbury and D. Robert Yarnall. He reports that the main subject of discussion which they had enjoyed with the American visitors had to do with the probable development of Friends international service in the future, and particularly when peace comes: the problems that will arise in relation to large scale relief work and with more permanent service. "We realise," he writes, "what a different situation we shall have to face in many respects; the existence of the Continental groups will mean that we start a good deal further on than we did last time. On the other hand, po-

litical conditions may be much less favorable."

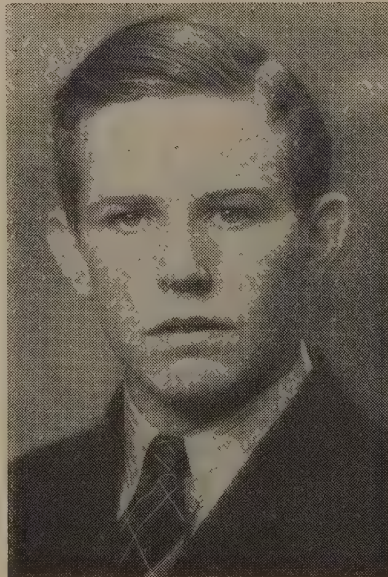
That part of the letter which explained the organizational setup of English Friends as it pertains to their various forms of work of relief and outreach will be of particular interest to Friends over here. We quote him as follows:

"I expect our Friends have got hold of the organizational side of things. It may help if I set it out again, since our set-out is so different from yours, and we have no combined organization corresponding to the A.F.S.C. The Service Council continues to be responsible for all over-seas and international work, except for the Ambulance work of the Friends Ambulance Unit. The work for German refugees in this country remains in the hands of the German Emergency Committee. The newly-formed Friends War Victims Relief Committee is an independent appointment by Meeting for Sufferings and ideals with all relief services, as far as Friends are concerned, in this country. The Secretary is Roger Wilson. It works in close collaboration with the Friends Ambulance Unit, which is an independent and unofficial body. The Friends Ambulance Unit is entirely responsible for the Ambulance service, including the expedition abroad; also for its training camps and the service in Hospitals. The work which it is doing for civilian relief in this country is done in collaboration with the Friends War Victims Relief Committee, which is responsible for financing that side of its work. As far as fund-raising is concerned, the Council of course continues to raise funds for its permanent service; that is to say, for the missionary work and for such of the other work as it is able to support at present. The Friends Ambulance Unit raises its own funds for ambulance work, training camps and hospital service. The Friends War Victims Relief Committee raises funds for civilian relief in this country, including that section of the Friends Ambulance Unit work. The whole set-up must seem unnecessarily complicated to you. There are a good many factors, domestic and historical, which enter in. I am glad to say that there is developing a really good collaboration between various bodies, and we are very fortunate in the Friends who are responsible for them."

Lord make me an instrument of thy peace.

Where there is hatred let me sow love,
Where there is sadness let me sow joy.
O Divine Master,
Grant that I may not so much seek to
be consoled, as to console,
To be understood, as to understand,
To be loved, as to love.—ST. FRANCIS.

THIS BOY IS "ALL OUT" FOR SUNDAY SCHOOL



Meet this high school boy, Clarence Price, Jr. For six years he has not missed a single Sunday in attending the Bible School of Harveysburg, Ohio, Meeting, in Wilmington, Yearly Meeting. The Superintendent of the school is Harold McKay, Oregonia, Ohio. Now if it were Harold who claimed such a record we might suspect that he had allowed his twin brother Howard to play substitute for him occasionally. No one would know the difference. Good work, Clarence Price! Keep it up.

QUAKERDOM AT LARGE

In the March issue of the magazine, *Public Welfare in Indiana*, appears an article by Ralph W. Collins entitled, "Indiana's Mental Hospital Furlough Plan." Ralph is Supervisor of the Social Service Division of Medical Care of the Welfare Department of the State of Indiana.

* * * *

It is sometimes revealing to trace a subscription to THE AMERICAN FRIEND to its source. On receiving a new subscription the other day from a non-Friend out in Arizona, we were curious enough to inquire how and why. It developed that a subscriber in St. Paul, Minnesota, sent copies of the paper to a daughter in Tucson, who, in turn, gave them to an acquaintance to read. The latter liked the samples and promptly subscribed. Moral—if any: "Let THE AMERICAN FRIEND speak for itself by passing it on to others."

* * * *

"Quakers to Launch Women's Seminar" is the caption of a recent Religious News Service release from Philadelphia. The announcement states that a Seminar for Women, an innovation of the summer program of the A.F.S.C. Peace Section, will be held near Philadelphia this year and will offer opportunities for manual labor, personal and group discipline, learning in crafts and languages, and skill in such fields as nursing and public health. Its program is planned to parallel the volunteer work projects for men who are conscientious objectors.

* * * *

Ben Darling, who had been in the East for several weeks seeing Friends in the interest of the Friends Center at Seattle, Washington, stopped in Richmond on March 12 on his homeward journey. After lunching with members of the Central Office staff he showed moving pictures of the life and activities of the Friends Center which is just off the campus of the University of Washington. If further evidence were needed that the Center is a going and growing concern, that evidence was furnished by the pictures, along with Ben's enthusiasm.

* * * *

On his recent return from England, D. Robert Yarnall, of Philadelphia, told how English Friends are occupying many key positions in British relief work. The Friends' War Victims Relief Unit, operated by some 300 Quakers, provides hot lunches of soup, a bun and coffee—all for a penny—at bomb shelters in London and half a dozen other English cities. Quaker women are

in charge of many of the rest houses where bombed-out families are sheltered, fed, and provided with emergency clothing, until arrangements can be made for their permanent rehabilitation elsewhere.

* * * *

Two American Friends arrived in New York on March 18, aboard the *S. S. Exeter*, after an eight-week visit in Europe. James Vail and Harold Evans, both of Philadelphia, went as representatives of the Service Committee to study relief needs and the program already in operation in Southern France. While they were in Europe, they visited Friends in France, Germany, Switzerland and Norway. James Vail and Harold Evans, together with Henry Cadbury and Robert Yarnall, who returned March 4th from England, reported to the Service Committee in a meeting at 20 South Twelfth Street on Thursday, March 20.

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The current issue of the Pacific College *Bulletin* sets forth outline plans for celebrating at its annual Commencement exercises in June the fiftieth anniversary of the founding of the College. Combined with this observance will be a recognition of Levi T. Pennington, who will at that time become President Emeritus after thirty years of service as head of the institution, and of Rebecca Pennington, who has been President of the Women's Auxiliary to the College for more than twenty-five years. The announcement states that among the notable speakers who have been invited to participate in the commemorative program are "the two most noted Quakers in the world." But one guess is necessary to designate Number One noted Quaker, but who is Number Two? Perhaps readers would like to collaborate on that one. In short, you tell us!

* * * *

Because of the difficulties of travel arising from the war in China, Szechwan Yearly Meeting did not meet in general session in January as usual. Instead, representatives from the local meetings met at Chengtu in an enlarged Standing Committee. The latter in its general epistle, after speaking of the difficulties and danger presented by the stark realities in China, closes with this inspiring paragraph: "Many cities in China now lie in ruins, and in Chungking city all our property is destroyed; but amid the fallen bricks and mortar and the rubbish, may be seen, at this time of year, the pink and white blossoms of the mei-haw (prunus), giving

promise of a new birth and reminding us of the abiding reality of peace and beauty. May the flowering of God's love in the hearts of Friends everywhere bring a sense of peace and beauty and a fresh courage to suffering, war-strained men and women."

* * * *

"Sid's Column" is a regular feature of the *Somerset Spectator*, a weekly newspaper published in Somerset, Massachusetts, by Sidney L. Hathaway, Jr., a member of Swansea Monthly Meeting. A friend sends us this feature from the current issue, its theme being suggested by the opening sentence: "If there's anything that gives me a pain it's when a fellow starts off on a long story telling me why he doesn't go to church." After pointing out that that same fellow would doubtless be eager to have the ministrations of a preacher on vital occasions in his family life, "Sid" says he would feel a little sheepish on calling up a minister to have the latter say, "Why, yes, certainly; what was the name again please?" He continues, "If I can take my little girl by the hand and walk over the quiet Sunday morning road to church, I get a feeling of happiness and peace with the world that I can't get just by sitting on the shore while she throws stones in the water. If she is going to church I want to go along with her, and I want to go because I like to go, and I want to go so that I can help make the church the kind of church it should be. It is my privilege, and it is my responsibility."

NEWS OF OUR MEETINGS

Asheboro Monthly Meeting in South-eastern Quarter of North Carolina Yearly Meeting at its regular session on March 12, 1941, recorded Charlie Lamar as a minister in the Society of Friends.

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Allen's Neck and Smith's Neck Meetings, of Dartmouth, Massachusetts, Monthly Meeting, have invited Albert L. Copeland, Clerk of Western Yearly Meeting, to hold evangelistic services from March 16 to March 30.

* * * *

Winchester, Indiana, Meeting engaged in a one-week preaching mission from February 9-16, with Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting, as preacher. All those who had the privilege of attending were well-pleased with the meetings and with Milo Hinckle as the message bearer. All of his messages were practical, scriptural,

and forcefully given, and the meeting was strengthened accordingly.

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Elmer H. Brown, who until recently was pastor at Jamestown in Wilmington Yearly Meeting, has located with his family at Economy, Indiana, 18 miles north of Richmond, where he has assumed the pastorate of Economy Meeting.

* * * *

The older Young Friends of the Forest Avenue Meeting, Portland, Maine, have recently organized a Gospel Team. They are conducting socials and taking charge of Sunday worship services in the meetings of Falmouth Quarterly Meeting, and are also conducting Sunday evening meetings for worship at Forest Avenue. They are arranging their programs and developing messages with very little assistance from the pastor. The adult members are gratified at this evidence of developing leadership.

* * * *

Evangelistic meetings were held at the Russiaville, Indiana, Friends Church, February 9-23, with Paul B. Lindley, Beloit, Ohio, as evangelist. Allen and Izetta Reynolds are the pastors. The messages were searching and filled with power and love from on high. For the second week of the meetings, Clarence Cosand of Damascus, Ohio, assisted with the music. His singing was very inspirational. Many knelt at an altar of prayer for conversion and a deeper consecration to the Master, and the church was blessed and strengthened.

* * * *

Salem Quarterly Meeting was held February 22-23 at Salem, Iowa. William S. Kitch, pastor of Muscatine Meeting, rendered helpful service by preaching both Saturday and Sunday morning. He also gave an instructive talk Sunday afternoon on Prohibition and Public Morals. His wife, Anna Kitch, is a member of the Yearly Meeting Committee on Stewardship and gave an inspiring message on that subject Saturday afternoon in the business session. Their presence and efforts were much appreciated. The subject of Peace was also stressed in business meeting.

* * * *

On March 9, Friends of Leesburg, Ohio, Meeting concluded a week's series of meetings. In addition to messages brought by the pastor, Lyman G. Cosand, sermons were given by Joseph Hoskins of Center Meeting, Reverend C. A. Arthur of the Leesburg Methodist Church and Reverend W. B. Kilpatrick of the Greenfield Presbyterian Church. The choirs of the Methodist and Presbyterian churches gave special musical numbers, and on school-night student groups furnished music. Three young people who have been active in S. S.

work united with the meeting. . . Ten members of our meeting attended the Interdenominational Leadership Training School held in Hillsboro, Ohio. Classes are meeting for six consecutive Monday nights, beginning February 24. . . . At the close of the class period on February 16, three young people presented a drama on Stewardship, sponsored by the Superintendent of Stewardship of the Missionary Society.

* * * *

James A. Coney, Superintendent of the Yearly Meeting of Friends for New England, recently conducted a very effective preaching mission in the Oak Street Meetinghouse at Portland, Maine. His positive and constructive messages were very helpful to Friends in attendance. Auto loads of Friends attended from Durham, Windham and Forest Avenue Meetings. The choirs from the Windham and Forest Avenue Meetings assisted with music. The Service Club of the Oak Street Meeting held a "gentlemen's night" banquet at the opening of the mission at which James Coney and others gave appropriate remarks.

* * * *

The theme of the February Quarterly Meeting at Winchester, Indiana, was Christian Education, the program being under the direction of the Quarterly Meeting Committee on that work. William J. Sayers gave the message at the devotional hour, using as his subject, "The Shepherd with the Bleeding Heart." Immediately following the noon lunch, while still seated at the tables, a group of Muncie Friends conducted a much appreciated panel discussion dealing with Christian Education, which proved to be very helpful. The Young Friends convened at nine o'clock, their program being in keeping with the theme of the day. Among other things they presented a dramatization of "The Whole Armour of God." At the same hour, the Meeting on Ministry and Oversight discussed the value of the church, church loyalty and how to make the church mean more to our communities. Attendance at all sessions was much larger than usual. Visiting ministers were Milo S. Hinckle, Percy M. Thomas of Richmond, and Mildred Allen of Fairmount.

ASHEBORO ST. MEETING CLOSES ITS DOORS!

After the great conflagration of Thanksgiving Day which celebrated a release from debt, Asheboro Street Meeting, Greensboro, North Carolina, staggered along under the burden of a concern for repairs on both building and organ until in February when the doors of the meetinghouse were closed. For five Sundays the congregation met in

Hanes' Chapel. During these five weeks, Sunday School class members were released to meet with a Sunday School of their choice, so gathering inspiration for new life when they should be able to return home. Only two classes held on. Edna Cope's class, a charter class, held their meeting four of the five Sundays in the home of Rodema Hodgkin. Irvin Cox's class of young men climbed into the meetinghouse and met wherever among the paint pots and scaffolds they could find room. Several prayer meetings were held each week in different homes over the city. Picnic meetings were enjoyed by some of the groups. The Christian Endeavor dispersed much as did the Sunday School.

The meeting had undertaken to carry on a program of remodeling, totaling over \$3500. On Sunday, March 16, the central committee, through its chairman, presented to us our reclaimed building, free of debt. The pastor, Howard W. Cope, preached from Ezra 7:27: "Blessed be the Lord, the God of our fathers, which hath put such a thing in the king's heart, to beautify the house of the Lord which is in Jerusalem." In a final ceremony the meetinghouse was rededicated in the name of Him, of whom the psalmist spake, when he said, "Let the beauty of the Lord our God be upon us." The entire group pledged a rededication of the meetinghouse to the worship of God, and themselves "to a more devoted service in the building of Christ's Kingdom in the world."

In the evening service the Christian Endeavor installed their new officers, the speaker of the evening being Edith Annett of England.

On Monday afternoon, March 17, the Woman's Missionary Society and the Missionary Circles had a joint meeting, at which Kenneth Goodson, assistant pastor of West Market St. Methodist Church, spoke from Colossians 4:15—"and the church that is in their home." He said that good morals and religion are not taught, they can only be caught, and the best place to catch them is in the church which is in the home.

After the business meeting and short circle meetings, there was an inspection trip over the meetinghouse, when the new Mauss Cathedral Chimes on the organ, new lighting fixtures, Venetian blinds, carpets, rugs, curtains, wall paneling, floor tiles, etc.—all the gifts of various individuals and organizations both in and outside the meeting, were thoroughly admired. Various further improvements were suggested and in several cases work was begun toward securing them. After the "Grand Tour," all gathered around the open fire in the recreation rooms in the basement where a St. Patrick's Day tea was served.

Beginning Sunday evening, March

23rd and continuing for one week, Ashboro Street Meeting united with the other meetings of North Carolina Yearly Meeting in observing "Religious Emphasis Week." In the general exchange of pastors, Seth B. Hinshaw of Mt. Airy exchanged with Howard W. Cope.

QUAKER YOUNG PEOPLE AT WORCESTER, MASS.

About a year ago young Friends of Worcester Monthly Meeting formed an organization called the Quaker Young People. Together with the Elders of the meeting they built an attractive room in the basement of the meetinghouse which was dedicated as the Harry Harrison Recreation Room. Here regularly every second week they meet for fellowship, sometimes with discussions led by one of their own members, at other times sharing the inspiration brought by outside speakers. Recently, a discussion was led by their president, Shirley Anderson, who spoke on "Social Lies."

Class Friendly of the Worcester Meeting holds an all-day sewing circle every Tuesday at the meetinghouse. The women bring their lunches and stay through the day. The Ladies' Parlor, now a miniature tailor shop with its three sewing machines, an ironing board and a chest of drawers, gives opportunity for this splendid work being done for the Service Committee.

ST. PETERSBURG FRIENDS MEET IN NEW HOUSE

For Friends of the St. Petersburg, Florida, Meeting, March 16 was a memorable day. It marked the first meeting in their new meetinghouse, at which time some one hundred and fifty persons attended. Welcome visitors were John and Emily Harvey, representatives of the Friends Fellowship Council, whose messages, in addition to the brief expressions from members of the meeting, enriched the realization of the Spirit which permeated the gathering.

In the business meeting which followed three Friends were accepted into membership.

Money for completion of the interior is now being collected. The interest of Friends who have contributed to the building is greatly appreciated. It is hoped that more will share in this new adventure where Friends' message is so needed. Continued enthusiasm of the members was evidenced by the intensive work done by both men and women during the week previous to the first meeting.

Friends turned to outside concerns last week when members of the Fellowship of Reconciliation attended a trial

QUAKER EDUCATION IN DAYS OF STRESS

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in a magistrate's court in St. Petersburg, in a futile effort to find justice for a Negro teacher.

On March 19 a Friends' picnic, attended by thirty-five persons was held at Treasure Island Beach on the Gulf. A delightfully balmy day assured an enjoyable time.

Meetings for worship are held regularly on Sunday, 11 a. m. in the Friends Meetinghouse, Nineteenth Ave. S. E. in St. Petersburg.

ENGAGEMENTS

KALTENBACH-STANTON—Ruth E. Stanton, daughter of E. Dean and Esther S. Stanton of Westtown, Pennsylvania, to John E. Kaltenbach, son of Edward C. and Ethel A. Kaltenbach of Royersford, Pennsylvania.

DEATHS

BALDWIN—On December 28, 1940, near Phoenix, Arizona, Horace C. Baldwin, aged 84. Born near Monrovia, Indiana, the son of Caleb and Matilda Baldwin, he removed with his family to Iowa in 1869, where he attended the Friends Academy at New Providence. A birthright Friend he lived a sincere and useful Christian life. In 1877 he was married to Mary Hunt and to them were born four daughters. Removing to Whittier, California, in 1887 with his family, Horace Baldwin there became quite active in community and church activities. His wife died in 1899; and three years later he married Anna Bailey, to whom was born one son. In 1910 they removed to Phoenix, Arizona, where he was affiliated with the Methodist church and prominent in the affairs of young people, serving for eighteen years on the Board of Phoenix Union High School.

CALVERT—On February 6, 1941, at her home in South Charleston, Ohio, Ethel Kirk Calvert, aged 80. She was born at Eagle Town, Indiana, November 4, 1860, the daughter of Charles W. and Rachel Hollingsworth Kirk. When a young woman she, with her parents, moved to Indian Territory, where they were engaged in medical, educational and religious work among the Indians. She was graduated in 1885 from Earlham College and was soon married to Reece Garrett Calvert. They established their home in Selma, Ohio, where they lived thirty-three years, spending one year in California and moving to Lake Wales, Florida, in 1919. Her husband preceded her in death in 1931, after which she made her home with her daughter, Rachel Elder, and family in

South Charleston. She is survived by three children and five grandchildren. Ethel Kirk Calvert was a devoted and loyal Friend throughout her long life, serving her home meeting, Green Plain, and the Society at large. She ardently promoted a unity of spirit among all Christians and made a definite contribution of service in whatever church she attended.

COSAND—On February 16, 1941, at New London, Indiana, after a brief illness, Mary M. Cosand, aged 80 years. Born in Henry County, the daughter of Willis and Naomi Kenworthy, at an early age she came to New London. In 1881 she was married to Abram T. Cosand, with whom she established a home which contributed spiritually and socially to the church and community welfare. She was a faithful Friend, for many years an elder, devoted to temperance and missionary work. She is survived by one son, Lyman G. Cosand, now pastor at Leesburg, Ohio, and two granddaughters. Services were held at New London, John R. Walter in charge, assisted by Allen Reynolds and Frank V. Stafford.

HALLOCK—On February 13, 1941, at Twin Falls, Idaho, Mabel Boles Hallock, aged 47, wife of Harold C. Hallock. Born at King Ferry, N. Y., she lived the major part of her life in the East, until removal of the family to Idaho two years ago. She was a member of the Friends meeting at Clinton Corners, New York. Surviving besides her husband are one daughter and a brother and a sister. Funeral services were at Ithaca, New York, with L. Willard Reynolds in charge. Burial was at King Ferry.

HAVILAND—On February 24, 1941, in Poughkeepsie, New York, Catherine Hussey Haviland, aged 63, daughter of the late Franklin A. and Ella Lane Hussey. In 1904 she was married to John J. Haviland, who died in 1939. For many years she was an active member of the Poughkeepsie meeting. Surviving her are one son and one daughter.

KENDALL—On January 6, 1941, near Straughn, Indiana, Mary Emma Stopher Kendall, eldest daughter of George and Peninah Stopher, aged 78. A birthright Friend, and member of Hopewell Meeting, she was united in marriage on February 1, 1882, to William H. Kendall, who preceded her in death nine years ago. To them were born nine children, all of whom survive. The greater part of her years, lived at the former Gilbert homestead, were marked with a real kindness, a quiet industry, and a genuine concern for those about her. Her indomitable spirit of cheerfulness and selflessness affectionately endeared her to all her many relatives and friends.

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Funeral services were held at Hopewell, with Truman C. Kenworthy of Richmond, in charge.

MOON—On November 12, 1940, in Detroit, Michigan, Mary E. Spray Moon, aged 58. Born in Arborville, Colorado, the daughter of Samuel J. and Ruth Hinshaw Spray, she was married in 1906 to L. Oscar Moon. Together they served Friends meetings in Fall River, Massachusetts; Baltimore, Maryland; and Detroit, Michigan, as leaders and in pastoral work. Mary Moon was actively known in Detroit religious and social work fields for her interest and leadership. Upon their removal to Detroit eighteen years ago, they assumed leadership in peace, international relations and foreign student activities. She carried on her husband's work after his death and was well-known for her sympathy with the cause of the India Nationalist Movement. At the time of her death she was organizing the collection of clothing and sewing for the American Friends Service Committee. Two sons survive her, Edwin O. Moon of Detroit and Turner F. Moon of Philadelphia.

RICH—On February 20, 1941, at his home in Russiaville, Indiana, Lindley M. Rich, aged 76. He was born near New London, Indiana, the son of Elias and Mary Ann Rich, both Quaker ministers. At the time of his death he was a member of Union Street Friends Church, Kokomo. He was quiet and home-loving and highly respected by all who knew him. Services were held at New London, Frank V. Stafford in charge.

WILDMAN—On February 24, 1941, in Whittier, California, Cora Delle Atkins Wildman, aged 73. Born in Osceola, Iowa, the daughter of Eli and Marie

Atkins, she spent her early years there until her marriage in 1886 to Walter J. Wildman. In 1912 the Wildman family moved from Springfield, Ohio, to Whittier, California, where Cora Wildman was an active member of the First Friends Church and enjoyed many social and club activities in the community. She is survived by a son, Ernest A. Wildman of Richmond, Indiana, a daughter, Gladys Wildman of Whittier; and a sister, Laura Sayre of Des Moines, besides three grandchildren.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Helen Simerly, Clerk, 8940 South Ada Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DARTMOUTH, MASSACHUSETTS

Allen's Neck Friends Meeting, Horseneck Road, Morning Worship 10:45 a.m., Bible School at 12 m., Charles T. Gifford, Supt., Minister, Harold B. Kuhn, Tel. WESTPORT 32-13.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship, Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., Worship 11 a.m., C. E. 6:30

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 1300 S. Seventh Street. Telephones: Bridgeport 7522, Atlantic 5928.

NEW YORK, N. Y.

Gramercy Park Meeting, 221 E. 15th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors Welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a.m., Meeting for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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